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do not permit them to go into the interior of the desert, *mâ ješarrežûn*. They are limited to the territory where there is abundance of water and where annuals grow every year. They encamp on the edge of the desert and are therefore known as *ruḥm aḍ-ḍire*, relatives of the (people of the) settled country; they do not undertake extensive raids, *razw*, and they acknowledge the supremacy of various Bedouins, to whom they pay a tax for protection, *ḫáwa*. The Bedouins are Arabs who breed camels exclusively, or at least in the main, and for ten months dwell in the interior of the desert, *ješarrežûn*. At the end of June they go to the edge of the desert, *jeṛarrcbûn*, dwell among the settlers until the middle of August or the beginning of September, provide themselves with grain, clothing, and weapons, and then return to the desert again.

On the edge of the desert a constant increase or decrease of the population can be observed. If the government guarantees complete security of life and property to the inhabitants of the towns and villages, the herdsmen of goats and sheep are transformed into active farmers; on all sides they build cottages, hamlets come into existence, and the *ra'w* and *šwâja* become peaceful settlers. They entrust their goats and sheep to the care of various clans of Bedouins, who do not go back to the open desert but remain on the border between villages and settlements and are themselves transformed into *šwâja*. If there is no strong government in the populated regions, security of life and property disappears and there follows a decrease of population. The permanent house is exchanged for the moveable tent; the farmers become *šwâja*. The former settlers, however, never become real Bedouins, because the actual Bedouins will never acknowledge them as equals. The term Bedouin is, hence, much narrower than the term Arab. In the view of the Rwala not all inhabitants of the Arabian peninsula are actually Arabs. Only those are Arabs who dwell in movable tents. Not all the Arabs, however, are Bedouins, but only those who spend the greater part of the year in the interior of the desert and who breed mostly camels. The Rwala are recognized by all tribes as being true and pure Bedouins. They are *ba'îdîn aṣ-ṣa'na wâsi'în aṭ-ṭa'ana*, they have very extensive territories and drive their enemies far away from their camps. They are *ahl as-snân w-al-e'nân*, warriors on horseback, for they are able both to wield the spear and to manage horses.

1 [The Šwâja -- Analyst]

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643 alliance with the Weld 'Ali. But Fejṣal forestalled them and
173 in 1859 killed their leader, Barġas eben Mašhûr, with his own hand and soon afterwards defeated all the allies of Muḥammad near the settlement of Boṣra. Fejṣal waged war successfully and continually, becoming the supreme lord of northern Arabia, but on January 14, 1864, he was murdered in his tent by the avengers of Barġas, his brother Nahâr and his nephew Hamdân.[2]

The head chief was now Ṭalâl, the son of Fejṣal. The military leader was Ḥamad eben Bnejje. Among the warriors special distinction was attained by Saṭṭâm eben Ḥamad eben Ša'lân and Hazzâ', the seventh and last son of Nâjef. Hazzâ''s wife was Ṭaḳla, the daughter of Chief Fâjez eben Ǧândal, who bore his sons an-Nûri and Muḥammad. His sons Faḥad and and Miš'al were born of another mother.[1]

Saṭṭâm eben Ḥamad made a love marriage with Turkijje of the house of Eben Mhejd, from whom the head chief of the Fed'ân is descended. She bore his sons Ḥâled and Mamdûḥ. By the winter of 1877—1878 Saṭṭâm had already become head chief.[3] Saṭṭâm died in 1904 and his successor was Fahad eben Hazzâ', who, however, was murdered at the instigation of his brother an-Nûri.[4]

An-Nûri eben Ša'lân

643 The Rwala give the name of *šejḫ*, and also *šujûḫ*, to their head chief or prince. One may hear the remark: "I came to the prince, but he was asleep: *ṭabbejt 'ala-š-šujûḫ w-hu ċân nâjem.*"

643 The head chief an-Nûri eben Ša'lân declares war and con-
651 cludes peace. Under the Turkish régime he provided surety for the taxes which the Government demanded from the Rwala during their annual stay in an-Nuḳra. In 1907 he paid £T 3500 ($ 15,750), in 1908 only £T 2000 ($ 9000), because many clans of the Ḥwâčbe tribe migrated to Irak. An-Nûri used to increase the tax by one half and allot it among the different chiefs, who in their turn would likewise increase it and collect from the owners of separate tents their allotment according

[2] Carlo Guarmani, *Il Nejed settentrionale*, Jerusalem, 1866, pp. 196—198.

[3] W. S. Blunt, *A Visit to Jebal Shammar (Nejd). New Routes through Northern and Central Arabia*, in: *Proceedings of the Royal Geographical Society*, New Monthly Series, Vol. 2, London, 1880, p. 81.

[4] Alois Musil, *Arabia Deserta*, New York, 1927, pp. 226—242.

1 [Errata. See p. 712, col. 116 for correction of lines 12-15 -- Analyst]

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to the number of their camels. After a certain time an-Nûri or his son would ride out with his slaves to the different chiefs and collect the tax. Those who escaped and did not pay the tax were punished, when caught, with the loss of one camel. The collected tax was punctually conveyed by the prince to the Government, the prince retaining the half by which he had increased it. From this amount he made allotments to members of the ruling house and some chiefs; thus the following amounts were distributed:

to Ḥâled eben Saṭṭâm £T150 ($675);
to ʿAḍûb eben Meǧwel £T20 ($90);
to Fahad eben Mashûr £T50 ($225).

He himself retained at least £T150 ($675), and in addition to this he sold annually three or four horses and twenty to thirty camels.

For each of his 30 to 35 horses the prince buys 5 loads of barley at £T1 ($4.50) per load; for his guests, slaves, and family, 40 loads of flour at 40 *meǧidijjât* ($36) per load, 20 loads of wheat at 15 *meǧidijjât* ($13.50), 7 loads of *burrul* at £T2½ ($11.25), 3 loads of rice at £T4 ($18), 1½ loads of coffee at 100 *meǧidijjât* ($90), 2 loads of sugar at £T5 ($25), butter for £T55 ($247.50); at least 100 rams or sheep for food at 3 *meǧidijjât* ($2.70) each; five camels for food at £T10 ($45) each; clothing and coverlets for his family and slaves and for gifts cost £T130 ($585). He has 8 rifles, and every year he requires at least 6000 rounds of ammunition at the equivalent of 10 to 12 cents for each round. The repair of the tents and the upkeep of the tent materials and ropes cost annually £T50 ($225). He must send gifts to the chiefs from time to time and feed an average of twenty people daily.

Insubordinate chiefs are dealt with by the prince where and as he can. Bhejder, a chief from the Freǧe, once departed with his kin when the camels were to be counted for the purpose of estimating how much tax each chief should pay. Prince an-Nûri sent word to him that he was to return immediately, but Bhejder paid no heed. Not until six months later did he come of his own accord on a camel to an-Nûri, and immediately fetters such as are worn by horses on their forefeet were placed upon him. He remained fettered for a whole month.

A weaker tribe has to acknowledge the supremacy of a stronger one and pay it a special tax, which is known as

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619 651 *ḫûwa*. The Rwala collect the *ḫûwa* from all the Htejm as well as from the inhabitants of various villages. The stronger the government, the fewer the villages which pay them the *ḫûwa*. Al-Žerjitejn, Tudmor, as-Suḫne, Kowm, and aṭ-Ṭajjibe regularly deliver *ḫûwa*. Every settlement and every tributary tribe has among the Rwala its brother, *aḫ* (or *ḫâwi*), to whom it pays annually about 25 *meğidijjât*. The *aḫ* is bound to restore to the settlement all the property which his fellow tribesmen have stolen from it. The basis of *ḫûwa* is *ḳûwa*, force. Those who are strong compel the numerous settlements to raise *ḫûwa* for them. Those who have no *aḫ* must rely only on the drawn sword, *sejf ṭâjel*. Those who receive the *ḫûwa* must protect those who give it to them, or, as the Rwala say: "He who eats a young goat must protect its mother, *alli jâkol al-ğedi jaḥma ummeh*."